

JOURNAL of APPLIED SOCIOLOGY

VOLUME

FIFTEENTH

MARCH-APRIL

NUMBER

GENERAL LIBRARY

1923

Yearly Subscription, \$2.00

Single Copies, 40 cents

PUBLISHED BI-MONTHLY BY THE SOUTHERN CALIFORNIA SOCIOLOGICAL SOCIETY

AND UNIVERSITY OF SOUTHERN CALIFORNIA, 355 UNIVERSITY AVE., LOS ANGELES

CONTENTS

Editorial Notes

Research Possibilities with a Socialization Test

HORNELL HART

163

Present Status of the Social Survey

MANUEL C. ELMER

Missionary Activities and the Acculturation of

Backward Peoples, WILLIAM C. SMITH

175

Foundations of Education in Sociology

F. W. CLOW

187

A Study of Parental Inadequacy

MARY B. KELLOGG

192

Women in Conference on Industrial Problems

JUCILE LAVES

201

Man's Margin of Uniqueness, EMORY S. BOGARDUS

207

Book Notes

212

Literature Notes

220

Round Table Notes

226

•
= V
= E
C
P

In
C
ch
an

sc
be
al
on
so
re

Journal of Applied Sociology

Volume VII

March-April, 1923

Number 4

Entered as second class matter March 29, 1922 at the post office at Los Angeles, Cal., under the Act of August 24, 1912. Acceptance for mailing at special rate of Postage provided for in sec. 1103, Act of October 3, 1917, authorized April 11, 1922.

EMORY S. BOGARDUS, *Editor*

WILLIAM C. SMITH, *Managing Editor*

Associate Editors

CLARENCE E. RAINWATER

MELVIN J. VINCENT

MARY B. KELLOGG

} *University of Southern California*

Co-operating Editors

FRANK W. BLACKMAR	<i>University of Kansas</i>
ERNEST W. BURGESS	<i>University of Chicago</i>
CLARENCE M. CASE	<i>University of Iowa</i>
F. STUART CHAPIN	<i>University of Minnesota</i>
CHARLES H. COOLEY	<i>University of Michigan</i>
JAMES Q. DEALEY	<i>Brown University</i>
LUCILE EAVES	<i>Simmons College</i>
CHARLES A. ELLWOOD	<i>University of Missouri</i>
FRANKLIN H. GIDDINGS	<i>Columbia University</i>
EDWARD C. HAYES	<i>University of Illinois</i>
GEORGE ELLIOTT HOWARD	<i>University of Nebraska</i>
JAMES P. LICHTENBERGER	<i>University of Pennsylvania</i>
IVA L. PETERS	<i>Goucher College</i>
EDWARD A. ROSS	<i>University of Wisconsin</i>
JESSE F. STEINER	<i>University of North Carolina</i>

EDITORIAL NOTES

THE INDEXING of the *Journal* was begun with the last issue in the International Index to Periodicals, published by the H. W. Wilson Company, New York City. This service will enhance the value of the *Journal* and will be especially appreciated by the contributors of articles.

THAT THERE is a genuine dissatisfaction with the traditional social science curriculum in the high school may be inferred from the number of periodical articles and committee reports on this subject. This also points to a developing interest and to an increasing emphasis on the sociological point of view. The books on community civics, social problems, problems of democracy, a number of which have recently appeared, also indicate the trend in this direction.

THE RECENT death of Bishop Charles D. Williams of the Episcopal diocese of Michigan is a distinct loss to the cause of social idealism and of virile religion. He lived the heroic life in attempting to get the social principles of Jesus put into modern economic and political relationships, and at the same time he maintained a superbly democratic attitude of mind for one in his position of leadership.

THE RECENT emphasis by President Harding upon enforcement of the Eighteenth Amendment and the Volstead act deserves hearty support from all socially-minded citizens. The fight for the prohibition of the use of alcoholic liquors will need to be waged for the next twenty years or more, or until a whole generation develops non-alcoholic habits. No measure of progress is safe until ingrained in the habits of the people.

THERE ARE SEVERAL possible outcomes to the Franco-German situation. (1) France may succeed in permanently crippling Germany. Buffer states may be formed and the economic power of the remainder of Germany destroyed. (2) The strife may continue with secret alliances being made and a new balance of power being established. Sooner or later another general European war would break out. One English writer already makes the latter prophecy, and states that England and possibly the United States would be drawn in on the side of Germany, against an aggressive France. (3) France and Germany might see a new light and agree to co-operate instead of attempting to destroy one another. They are complementary in many ways, and barring national animosities, could render unlimited mutual services. Nationalism will probably blind the peoples and leaders of both nations alike, and eliminate this possible solution. (4) Under the leadership of the United States, Great Britain, and France, an impartial fact-finding commission of experts might determine what reparations Germany will be able to pay. Then through a world conference openly conducted, with Germany represented, the payment of the reparations could be arranged for. Germany, feeling that justice had been attempted and knowing that the organized world-opinion was behind the reparations agreement, instead of simply France whom she hates, would work in earnest in paying the reparations. Then, a series of world conferences might be held until the principle of mutual national service and of a world community spirit would be adopted by the nations represented. Those nations which demonstrate their loyalty to world welfare needs could then organize into an Association of Nations.

RESEARCH POSSIBILITIES WITH A SOCIALIZATION TEST

By HORNELL HART

Associate Research Professor in Sociology, Iowa Child Welfare Research Station

THE FAILURE of mental tests to reveal attitudes, interests, emotional drives and other aspects of character and personality, and the need of tests to cover this field are emphasized with increasing frequency by psychologists. Rarely, however, is it realized that this need can be met by research in social psychology, since personality and character are conditioned by social factors. For several years the writer has been at work on tests whose primary purpose is to measure social attitudes and interests and specifically socialization. One such test, known as Form D, has been in use for several months with striking results. The nature of the test may be illustrated by showing typical reactions, by a thief and by a very highly socialized man, to one of the nine lists of stimuli which make up the test.

It will be noticed that this typical thief has designated "Christmas Cheer for the Poor" as the most important stimulus in the list, while the highly socialized man has designated "World Disarmament." Among the other four most important stimuli both men have included "Social Faith in God," "Better Housing Conditions," and "Christianization of the World," while the socialized man has picked out "Abolition of Child Labor Evils," "Application of Christian ideals to Modern Industry," and "The Spirit of Universal Brotherhood." The stimuli ignored by the two men are also significant.

The above reactions are not theoretical, but are based upon actual returns from selected groups of men. They illustrate certain outstanding contrasts between the highly socialized and relatively unsocialized man. The former, according to the findings of experiments made with this test, is internationally minded, keenly interested in economic justice, intellectual, indifferent to creeds, rather

A HIGHLY SOCIALIZED MAN

A THIEF

List 8

List 8

Social justice for negroes.....	⊕ -	Social justice for negroes.....	⊕ -
More faith in God.....	⊕ -	More faith in God.....	⊕ -
Abolition of child labor evils.....	⊕ -	Abolition of child labor evils.....	⊕ -
Better housing conditions.....	⊕ -	Better housing conditions.....	⊕ -
Christianization of the world.....	+ -	Christianization of the world.....	⊕ -
Christmas cheer for the poor.....	⊕ -	Christmas cheer for the poor.....	⊕ -
Concentration of wealth.....	+ ⊖	Concentration of wealth.....	+ -
Soviet control in industry.....	+ ⊖	Soviet control in industry.....	+ -
More interest in local politics.....	⊕ -	More interest in local politics.....	⊕ -
Application of Christian ideals to modern industry.....	⊕ -	Application of Christian ideals to modern industry.....	⊕ -
World disarmament.....	⊕ -	World disarmament.....	+ -
Direct representation in congress by industries.....	+ -	Direct representation in congress by industries.....	⊕ -
Elect good school boards.....	⊕ -	Elect good school boards.....	⊕ -
The spirit of universal brotherhood.....	⊕ -	The spirit of universal brotherhood.....	⊕ -
Prohibit smoking tobacco.....	+ ⊖	Prohibit smoking tobacco.....	+ ⊖
Unionize industry.....	⊕ -	Unionize industry.....	⊕ -

unconventional, and lacking in personal sentiment. The anti-social individual is sentimental, chauvinistic, and un-intellectual, and evinces strong interest in creeds and conventions. Upon this contrast the following hypothesis is based:

Socialization and social progress depend upon the sublimation of social emotions into intellectual assimilation of group interests.

Numbers of fascinating lines of research suggest themselves as possible uses of this sort of test. First there is the verification or disproof of the above hypothesis, by

getting as many leaders of social progress, and as many anti-social individuals as possible to take the test, and contrasting their reactions. If the hypothesis is sound, the whole prevailing program of inculcating love of country, sympathy and other rudimentary forms of social emotion may quite possibly be found to be working in directions opposite to those intended.

The use of the test as a means of determining the success of various methods of promoting character and good citizenship is closely allied to the above conception. We have standardized scales for measuring progress in reading, writing, arithmetic, grammar, and other branches of learning; we need reliable measures of progress in the characteristics supposed to be produced by courses in civics, social problems and other social sciences.

Detection and preventive treatment of pre-delinquents is another promising field for this type of test. Intelligence tests are not adequate for such purposes, for intelligent children quite often become delinquent. The reactions to these tests, of delinquent and non-delinquent individuals of equal intelligence are, however, quite distinctive, and may be used for diagnostic purposes.

In commercial work the test is already being used by at least one large department store as a means of determining the trustworthiness, energy, and general social attitudes of applicants for employment. It is found that the test is very useful in avoiding the employment of dishonest, lazy, and unstable employees.

An alluring field of research which has not yet been explored with the test lies around the question whether the attitudes and interests of successfully married couples and of close friends are more closely similar than those of unhappily married persons and of enemies. It seems probable that the test may be used to throw light upon the problem of incompatibility of temperament.

A number of investigations with Form D are already under way and will soon be reported. The Iowa Child Welfare Research Station is about to publish a study discussing the reactions to this test of certain men selected as "leaders of social progress" in comparison with the reactions of certain other selected groups of men. Other forms of the test are also being experimented with, and will probably be published at an early date.



ON FEBRUARY 28, Dr. William E. Burghardt Du Bois delivered an address in Los Angeles on "The Future of the Colored Races." The generally accepted position is that the colored races must either continue to occupy a position of inferiority or be crushed. A third possibility that the colored races might rise above their present position is not to be considered, for the white man is ruling a considerable portion of the world at present and that is ample proof of his superiority. The spread of the white man's power, however, has been due in large measure to the cheap goods which he has produced and marketed everywhere to the discomfiture of the native artisan. Even though the western culture is lauded to the skies by the white man, it has its serious defects. It pretends to be Christian, yet in many ways it is morally weak. Western civilization, in its mad rush to produce cheap goods, has had no time for the beautiful. The recent technical development has been little short of the marvellous, but the results have been used by the white men for killing each other off. They have feared the rise of the colored races, yet they have been committing suicide themselves. Some white men think that they must, out of pity for the colored races, lead them to something better. But the future of the colored races will depend largely upon themselves; they must think that they themselves are men and must act accordingly. The colored peoples should not be denied the privileges of education and culture, but each group should be permitted to develop and make its contribution.

THE PRESENT STATUS OF THE SOCIAL SURVEY

By MANUEL C. ELMER

University of Minnesota

ABOUT three years ago a machinist whose specialty was gas engines, decided that it was a most opportune time for him to enter another line of work. "There is no future in this line for me," he said. "Everything has been done." Not over a month ago a man who had spent several years in the fields of social work and investigation of group activities said to me, "There is nothing more to be done in the field of the social survey. The technique and methods are now standardized. Everyone recognizes and understands the value and the methods of carrying on social surveys." The two statements were similar. The machinist and the social worker had been similarly convinced of the need for a certain detail of mechanism. One dealing with the construction of gas engines, the other with certain details of investigation. Neither of them recognized the great principles of which the detail in which they were interested was only a small part. However, the standardization of certain principles of engine construction, and the standardization of certain principles of diagnosing a community, required the toilsome labor of large numbers of routine machinists and of social workers in making a large number of "group case records," a task which was more or less monotonous.

During the past ten years the social survey has come to be recognized as the most feasible method for securing exact and unbiased facts. We do not mean to convey the impression that the social survey is a product of the past ten years. At least since Aristotle attempted to analyze

groups by a classification of their political activities, men have tried to collect data and analyze the results in order to discover principles underlying human activities. Neither do we wish to imply that it was only during the past decade that the basic principles underlying the purpose and methods of social surveys were recognized. What actually occurred was that during the past decade practical social workers as well as sociologists and social surveyors, have come to a general agreement that certain facts which are necessary for the understanding and analysis of group activities can best be obtained by an unbiased and impartial collection and classification of such facts, in short by following the "group case method." Thus a most important step has been taken.

The point reached in the development of the social survey may be likened to the adoption of the Arabic notation. Leonardo of Pisa published his great work, the *Liber Abaci*, in 1202. He was the first great mathematician to advocate the adoption of the "Arabic Notation,"¹ yet his efforts left no great imprint on his age, and it was at least three centuries before much more than a discussion of the philosophy of mathematics was carried on in the European Universities. The point we have reached in social surveys is likewise merely the general acceptance of a few of the "symbols" to be used in making a scientific investigation, thus enabling us to compare results. With the general acceptance of the methodology and the technique of social surveys we are at the beginning of a period in which much should be done to make sociology truly scientific. We may now begin to do that which all scientific social surveyors have long wished to do,—and which persons who were not scientific accused them of not doing,—namely, correlate and analyze the data accumulated, interpret group action, and thereby discover the laws which underlie group activ-

¹"*A History of Mathematics*," Cajori, p. 129.

ities. This could not be done, until the data secured were proven to be typical, dependable and representative of classes of types, although it was recognized as being the ultimate purpose.²

It was necessary, however, to establish the scope and nature of the data to be considered. Early attempts to study social activities frequently led to erroneous results because the resulting conditions and the effects were assumed to be the basic phenomena, and the hypotheses built there on, were regarded as a law for the proof of which, the proud "discoverer" proceeded to seek supporting data. Much of this data had been accumulated by individuals outside of the field of sociology. Some of it was the result of careful and scientific effort; some of it was merely uncritical opinion and some definitely biased and unsound.

When sociologists and social workers first entered upon the work of investigation it was not with the purpose in mind of securing scientific data which would serve to prove or disprove their various social theories; neither was it for the purpose of building up a great body of scientific data. There were instead, conditions within the group to which their attention had been called because of certain factors which appeared to be out of harmony with the existing principles of social ethics or social economy. Most of the investigations were for the purpose of disclosing certain bad situations and of securing information. This gave rise to a great flood of survey reports. Almost every city of any considerable size had a "survey" of some kind or other. Vice surveys, poverty surveys, unemployment surveys, poolroom surveys, crime surveys, sanitary surveys, milk surveys, infant mortality surveys; in fact surveys of

²"The object of the social survey should be not merely to gather all the facts pertaining to the social life of the community; but far more to correlate these facts and to make progress toward the discovery of the underlying causes by which they are moulded and their effects upon each other." Elmer, *"Social Surveys of Urban Communities,"* 1914.

almost every possible phase of social life were made. Persons who had some pet hobby, which they wished to see introduced proceeded to select some situation which may or may not have had any relation to their hobby,—but which they felt should have investigation at once in order to “show it up,” and thus offer them an opportunity to proclaim their particular hobby as the panacea.

During the first ten years of the twentieth century this unscientific type of social survey came to be very widespread, and served as the groundwork for “sensational disclosures,” “muck raking” and feature stories. This tendency to deal with morbid situations in a sensational and unscientific manner, had certain very definite results. On the one hand, the general public began to hesitate before encouraging anyone to investigate their community, and to demand something more than a sensational disclosure of their weaknesses and short-comings. On the other hand, this mass of data, some of which was very indifferent and general, disclosed the fact that there were certain types of data which could be successfully compiled, and which had value in outlining community programs; but on the other hand there were certain types of information which had no value, or could not be properly interpreted when collected, because of the bias given it by the investigator or because of the source of the information secured.³ The fact that there were certain social phenomena which could be compared and studied has long been recognized by individual sociologists and other social scientists. But this period of extensive “social surveying” served as a period of experimentation when these facts became generally recognized alike by sociologists, social workers, and laymen.

The period beginning about 1910 and continuing up to the present time disclosed a new attitude regarding the social survey. It gradually outgrew the tendency to become

³Giddings, “*Inductive Sociology*,” 1901.

the machinery for disclosing something undesirable and assumed a definitely constructive form. The flood of social surveys continued but partook of the nature of program surveys.

The purpose back of them was more often that of outlining a constructive program for the community, rather than mere destructive criticism. The change in point of view may be illustrated by the very manner in which the questions were asked in schedules used. The earlier period used questions like the following: "Is the community suffering from questionable political conditions?" "Is the local government inefficient owing to antiquated methods?" Starting the inquiry with questions of this type at once disclosed the biased attitude of the investigation. In the period covered by the past decade, the following are typical of the approach: "Is the community ready for a careful consideration of its local problem or problems to be covered by the survey?" "In what way are the schools, the churches, the press and the local organizations being prepared for a civic revival that may result from the revelation of a survey?"⁴

These program surveys took the form of religious surveys, educational surveys, industrial surveys, community surveys, housing surveys, city planning surveys, with specialized phases of each. The purpose, however, always being constructive and the nature of the survey assuming the general character of an inventory, or a "group case study;" the data being recorded in an impartial manner and the study undertaken without any preconceived ideas as to what the results should disclose. An important fact soon appeared evident in a study of these various investigations. Whenever a group was studied, there was a tendency more and more to include the same type of data and to touch upon the same aspects of human life and attendant condi-

⁴Aronovici, "The Social Survey," p. 13, 1916.

tions. Even in such specialized studies as "church surveys," "industrial surveys," or "health surveys" practically the same material was included in the general study with only a little more detail regarding the specific phase of community life which the surveyor aimed to make the objective of the inquiry. This has gradually led to the recognition of the fact that there is a very high degree of interrelation between social phenomena, and that before scientific study can be made, we must know all the general social conditions and activities as a whole. This second mass of group case studies then standardized the type of data which could be secured and tabulated for classification, and, emphasized the need for a rather comprehensive study of all conditions and activities in order to get the proper setting of a specific problem.

Scientific methods and technology are often laborious. When the field is new, and there is wide interest in its problems and the demand for general information is great, there is a tendency to become a generalizer on very insufficient data. Thus in social survey work, there was the temptation at first to go into a certain field, pick up some general impressions, get a few vivid examples (call them sampling), draw conclusions and make generalizations. If the investigator happened to be thoroughly acquainted with the general problem under consideration, and likewise acquainted with the results of studies in related fields, his conclusions and generalizations often had some value. If this was not the case, the results were valueless. As the number of surveys began to accumulate, it was possible to compare results and methods of procedure, and soon a definite technique grew up combining those things which the different surveyors had found to be successful and worth doing. Methods of classifying data, selection of items to be considered, tabulating and verifying results were aided by the experience of investigators in other sciences. The

interpretation of results, the classification and correlation of social activities were aided by the work of the social theorists and social psychologists. This developed a recognition of the need of a sound social theory, and developed a recognition of the interdependence of social theory and social investigation,—thus helping to put social investigation and social surveys on a sounder and more scientific basis, which should react favorably upon social theory as well.

The past ten years of social survey work have pretty definitely established certain methods and principles. 1. The impartial and unbiased approach to a problem is now recognized as necessary if the results obtained are to be of value, and "surveys" which are not made with such a point of view are becoming fewer each year.

2. The kind of data which can be classified and compared has become standardized. Observations which are based on the observer's personal reactions and which cannot be used for comparative purposes,—especially when the observations are made by persons having different points of view.

3. The technique of collecting this measurable data, and of classifying it has been quite generally standardized.

4. The social investigator and surveyor and the social theorist are in closest accord; thus aiding each other and each keeping the other from going too far afield.

5. The social survey has been generally accepted as the scientific method to be followed for securing reliable data. In other words, the "group case method" must be used in studying group activities.

6. We are now at the very beginning of development in the field of social investigation. We have learned the value and the method of using the most simple tools. We can now proceed to work out methods of analysis of social phenomena in a scientific manner, although thus far very

little has been done in the scientific interpretation of social data.

The next step in the standardization of methods of correlating the data obtained from a study of social phenomena, in order to show not only the totals of more or less unassociated facts, but the comparative value, or the part played in group activity by certain measurable activities. This could not be done until the basic and measurable data were obtained in a scientific manner. It was because this basic step was not recognized that "behavioristic surveys" thus far have not had much value. Such studies have been dependent for their data upon internal observation or introspection which is of little value because of the inability of the subject to analyze his own reactions. Hence, there arises the necessity for developing a further technique in order to secure the desired results from measurable and comparable data.



THE TWENTIETH amendment to the Constitution is, or soon will be, on its way to ratification. Since the Constitution as it now stands has been interpreted by the Supreme Court as not preventing children from being exploited and robbed in industry of the normal opportunities of youth, by selfish employers, it becomes necessary to amend the Constitution once more, this time giving to Congress the power to limit or prohibit the labor for wages of children and youth to eighteen years of age. In 1872 the Prohibition party favored child labor legislation; in 1892, the Democratic party joined the ranks; in 1912, the Progressives, and in 1918, the Republicans finally spoke for the children.

MISSIONARY ACTIVITIES AND THE ACCULTURATION OF BACKWARD PEOPLES

By WILLIAM C. SMITH

Assistant Professor of Sociology, University of Southern California

What light may an analysis of the processes of social and personal disorganization and re-organization in a primitive group through contact with a group on a higher cultural level throw upon our policy of educational and missionary activities among the backward peoples in general? Will it be possible in the future to avoid many mistakes of the past? Have the ethnologists and sociologists sufficient data upon which to base the formulation of mechanisms for controlling the processes of social change so that in the experience itself, the backward group may not be made to deteriorate during a period of transition, if not indeed be made degenerate as has been true in certain instances in the past? The literature treating of the backward people is replete with instances where the process has taken place. Limitations of space forbid the citation of the many typical examples.

The writer was privileged to spend a period of time as a resident in the Naga Hills district of northeast India which is inhabited by a group of backward tribes. A better acquaintance was made with the Ao Nagas, and they will be mentioned throughout the discussion. On the basis of this first-hand information, supplemented by a wide reading of literature relative to other backward groups, the writer is offering some suggestions in reply to the queries set forth in the preceding paragraph.

A consideration of our problem calls to mind certain theories with which students of social evolution are famil-

iar. Several writers, notably Wundt¹, Morgan², and Grosse³, have developed elaborate systems of the various cultural stages through which all human groups have passed or must pass in their progress toward a high level of civilization. "Progress," writes Morgan,⁴ "has been found to be substantially the same in kind in tribes and nations inhabiting different and even disconnected continents." He adds further that where, in similar situations, there are particular instances of deviation from uniformity they are produced by special causes.

The writer spent some time in trying to fit the Ao Nagas into this unilateral scheme of development, but the tribe was obstinate and refused to conform. On paper these schemes look good, but they do not square up with the facts. It may be possible that some groups have passed through these stages in regular order, but that is no proof that all have done so or will do so. If they had done so it would be necessary to assume that conditions all over the world were monotonously uniform; but the facts are otherwise. Several isolated groups are cut off from the stimulus that comes from contact with outside groups and consequently they are retarded. Then by some fortuitous circumstance or through some invention this group may be so electrified that it will jump over several of the stages which should have been taken in conforming to the logical system. Most assuredly Japan has made greater progress during the past half century than the system of Morgan would permit. With the rapid development that has been made in Australia during the last few decades, it is not at all inconceivable that the backward tribes in the interior may accelerate their social development and skip several of the stages in the logical system. It would not be beyond the range of possibility for some change to

¹*Elements of Folk Psychology.*

²*Ancient Society.*

³*Die Formen der Familie und die Formen der Wirtschaft.*

⁴*Ancient Society*, 18.

come about which would cause the Naga tribes to move forward at an accelerated pace.

It has been held that all peoples pass through the same stages in religion. Actual facts, however, do not support this contention. Buddhism, brought into Japan from Korea, has made adaptations to the situation and has accommodated itself to Shintoism. Imported from India, Buddhism has been grafted on animism in Burma. Among the Indonesian groups of Assam and Burma there are discernible no stages which follow one another in regular succession. According to the census reports they are classified as animists. On the Assamese side of the watershed some of them are becoming Hinduized. The Manipuris have become Hinduized as well as the Plains Miris.⁵

According to the American Baptist Missionary Society's report for 1921 there are among the Ao Nagas 3,685 members of Christian churches, while, to the writer's knowledge, there are no Hindus in the tribe. On the Burmese side of the watershed these groups have been influenced by Buddhism and not by Hinduism. The Shans have largely added Buddhism to an animistic base,⁶ while among the Karens, Christianity is making great inroads.

Professor Franz Boas has considered this problem at some length and has come to the conclusion that "serious objections may be made against the assumption of the occurrence of a general sequence of cultural stages among all races of man."⁷

If civilization actually developed in such a mechanical fashion, we would necessarily have to conclude that either the missionary effort being expended upon the groups of mankind which are on the lower cultural levels is utterly wasted or else the methods used are hopelessly wrong. The missionaries who deal with the animistic groups are not

⁵*Assam Census of 1881*, p. 81.

⁶Cochrane, *The Shans*, 150-189.

⁷*The Mind of Primitive Man*, 193.

trying to lead these people through any regular series of religions such as Hinduism, Buddhism, Mohammedanism and finally Christianity, but they are winning adherents to Christianity without any intermediate steps.

The superintendent of Census Operations in Assam in treating of the spread of Christianity states that "success is usually obtained amongst the animistic tribes who have not yet felt the attraction of Hinduism."⁸

If all mankind had to pass through the same sequence, then the missionaries would have to wait for all to pass through the various stages, and all that they could do would be to produce certain stimulations that each stage might be abbreviated to some degree.

It is possible to move more rapidly, but there is grave danger that occidental impatience may force the growth too rapidly. "We who are white men," remarks Kingsley,⁹ "admire our work not a little, which is natural, and many are found willing to wear out their souls in efforts to convert the thirteenth century into the nineteenth in a score of years." Such forced growth cannot produce the most satisfactory results. "Sudden transformations," writes Wallis,¹⁰ "usually mean the rapid death and disappearance of the people themselves as well as of their culture. Such has been the history . . . wherever civilization has done its work rapidly. . . . If . . . we look at the tribes of Eskimo extending from Greenland through the whole of North America westward to the shores of Siberia, we find that, with scarcely an exception, where no outside influence has been felt they retain their pristine vigor; while wherever the white man has had much to do with them, whether trader or missionary, there they have deteriorated." "The missionary, then," notes Wallis,¹¹ "may well be on his

⁸*Census of India*, 1911, Vol. III, Assam, Part I, Report, p. 37.

⁹*West African Studies*, 379.

¹⁰*American Journal of Theology*, XIX, 271.

¹¹*Ibid.*, 269.

guard in introducing the goods of civilization, lest he introduce at the same time some phases which are not good for the savage but so evil and destructive as to leave him not even his own life."

Peoples on the lower cultural levels change slowly. They have minute regulations governing all their conduct and no variation from this code is countenanced. Since they are devoted to magic as over against science, the central idea which dominates their lives and thought is permanence or order, and all attempts at innovation tend to be placed under the ban. The individual within the group who proposes any change is a dangerous person and is brought to task for overstepping the prescribed boundaries. The group, however, is more charitable toward innovations which are brought by the outsider, while at the same time the group does not feel responsible for his variations. If one of their own number develops non-conformist tendencies he might bring calamity upon the entire group. The infiltration of new ideas comes largely through the agency of the market place, which is a place of neutrality.¹²

In this neutral zone representatives from different groups meet to exchange wares. This trading proves to be mutually advantageous and consequently they come to be more hospitable toward each other and toward each other's ideas. On the whole, however, the social environment in which they exist is quite barren and destitute of stimulations so there can be but little cross fertilization of ideas, and changes necessarily come quite slowly.

An analysis of the changes which have taken place among the Ao Nagas indicates not only that the process has not been one of adherence to some logical or cosmic pattern, as Morgan supposed, neither has it been a matter of crowding into a single generation the achievements which have only come after many centuries of effort on

¹²Grierson, *The Silent Trade*, 58.

the part of civilized groups in the occident. Rather a far different process would seem to be the fact.

Every human being has a considerable variety of wishes. This great variety of concrete wishes, according to Thomas,¹³ falls into four types of classes: "(1) the desire for new experience; (2) the desire for security; (3) the desire for recognition; (4) the desire for response."

These various wishes of the individual are clamoring for fulfillment but the group regulates the expression of the wishes of its members. "The organization of society makes possible the gratification of the individual's wishes, and even the multiplication of them, but at the same time it requires that his wishes shall be gratified only in *usual* ways, so that their expression shall be so regulated as not to interfere unfairly with the expression of the wishes of others."¹⁴

If any sudden change comes in this social organization, the norms which control the individual become disturbed and he becomes disorganized. He becomes uncertain in his behavior. He does not know in what manner he may be permitted to seek gratification for his wishes.

An analysis of the data on the Ao Nagas, that have been collected by the writer, shows that there has been a change in the means for satisfying the four primary or fundamental wishes. This substitution of means has been partly accomplished by force, as in the case of the change in political control with all of its implications, partly by suggestion and imitation, due to the influence of commerce, education and the introduction of Christianity. In some instances the changes have been abrupt, while in others they have been gradual. In certain cases the means substituted have been of a higher order, while in others there has been a distinct decline in quality. In addition to the

¹³Cf Park and Burgess, *Introduction to the Science of Sociology*, 489; also Thomas and Znaniecki, *The Polish Peasant*, Introduction to Vols. I and III.

¹⁴Park and Miller, *Old World Traits Transplanted*, 26.

change in the opportunities for fulfillment, which have in a certain sense been due to external influence, the group has more or less deliberately set up new definitions according to which individuals must guide their behavior.

Even though the Ao Nagas may be characterized as conservative and slow in making changes, yet the desire for new experience found expression in the head-hunting forays. In the old days this was no doubt, the most important instrumentality for its satisfaction. Since the head-hunting has been stopped they have begun to satisfy the desire in other ways. They are eager to make use of guns, are turning to cigarettes and are adopting other material elements of a more advanced culture. They are developing a fondness for litigation and carry all sorts of trivial matters to the Political Officer for settlement. A number of them also find the desired excitement in the religious gatherings which have come with the introduction of Christianity. Most assuredly the Christians of one village experienced something novel when they built a meeting house in the middle of a main thoroughfare and thus aroused the animosity of the non-Christians. From an acquaintance with this particular group it would appear that when the usual avenues for obtaining satisfaction are barred, an outlet is found in some other direction.

The desire for security bulks large in the life of the group. They carry out elaborate religious ceremonies to avoid calamities and to insure abundant crops. During the dry season they hang the skulls of cows and *mithan* in the trees within the village confines or on the walls of the houses to serve as fire-prevention devices. In days gone by they expended much energy in building defenses against their enemies; they located the villages on high hills or ridges where they would be more secure against attack, and they lived in large villages because a small village could not defend itself against the incursions of the more power-

ful ones. Now that they are living under the British flag, they need pay no attention to protection against raids and are left free to devote more time to the production of food supplies to immure themselves against famine and hunger, and thus they can feel more secure.

The desire for recognition is an important factor in the life of this tribe. A rich man may alter the shape of his house by building on an addition, on the express condition that he serves his fellow villagers by spreading several feasts for them. Under certain conditions he may erect some forked posts in his dooryard and erect some carvings on the front gable of the house. Certain men may also wear sections of elephant tusks on their arms. Among the women the privilege of wearing some distinctive stripes on their blankets is granted after the husbands have given the requisite number of feasts to the village. When the young man risked his life in order to bring home a human head, the group recognized his manly courage by decorating him with a necklace made of wild boar's tusks. Since the stoppage of head-hunting this decoration has been given to the man who would give a feast to the old warriors of the village. The recognition which came to the successful warrior was the highest honor which the group could bestow upon him, and the young men now consider it a great blow that they may not distinguish themselves on the war path. All these things were done in order to secure distinction in the eyes of the public. Through the instrumentality of recognition the group exerts a tremendous control over the individual.

The desire for response is a craving for a more intimate relationship with certain persons instead of a recognition on the part of the public. This intimate relationship is found in the family. All the Ao Nagas marry to have families. A man is anxious to have children about him and if his wife does not bear offspring then he is justified

in leaving her and taking another. The *sib* organization and the harvesting activities of groups of relatives or intimate friends give opportunity for the preferential appreciation of others. When a man is taken sick in a distant village he will hasten home to be with the members of his immediate family, for he cannot bear the thought of having to die among strangers.

In any group, when the usual channels for satisfying the four fundamental wishes are choked, new ways of satisfaction must be provided. "In China," writes Ross,¹⁵ "as opium smoking declines, sport comes in with a rush and thousands of Chinese make long journeys by train in order to attend the national meets." When the United States government set its hand against head-taking among the Igorot of the Philippines, baseball was introduced as a wholesome substitute. When the British government stopped the practice of head-taking, the Nagas had to satisfy their craving for new experience in some other way, and it has actually led to a lowering of the moral tone of the group in certain ways. Some new device for satisfaction on a higher plane should have been provided. In the Mission School at Impur, the boys play rugby and the scoring of a goal is beginning, in a small measure, to bring the satisfaction which formerly could be found only by bringing home a human head. When head-taking was discontinued among the Nagas and the young men could no longer gain the privilege of wearing the coveted boar's tusk necklace, they felt that they had been deprived of all too much. Some new avenue should have been developed for satisfying the desire for recognition.

Badges of distinction are given to individuals by groups, both savage and civilized, for a variety of useful activities or attainments. In British India a native who acquires an education is accorded some honor by the group and is

¹⁵*Principles of Sociology*, 615.

addressed as *babu*; after the emancipation of the slaves in the United States a Negro who could read was permitted to wear a long coat and was addressed by the honorific term of "professor"; and at the present time it is a common practice for American universities to grant honorary degrees to persons who have performed distinguished social service. The group has in its hands a powerful weapon in that it can control the individuals through the bestowal of recognition and honors.

Any activity on behalf of a group on a low cultural level must reckon with the four fundamental wishes of human beings. Any missionary propaganda which blindly ignores these fundamental wishes is in danger of producing disorganization of the group and thereby negating the beneficial results which would otherwise be produced. It is necessary to recognize the fundamental wishes of the individual as well as the social organization which provides for the expression of the wishes. If the individual is indoctrinated with western theology and is removed from his former environment in order to make sure of his salvation,¹⁶ then he is removed from his group and has no social organization in which to find the fulfillment of his wishes. "The best of our missionaries," writes Wallis,¹⁷ "are becoming aware of the bad results of such misdirected zeal when applied without proper insight into the life they seek to transform, and are urging an accommodation to the vital needs of the people." The problem is a matter of social control or how the group can direct and control its members along socially approved lines so that the degenerating process of disorganization may not gain a foothold. The process by which this may be accomplished is that of a redefinition of the means provided by the group for the

¹⁶In the early days it was a common practice for the Christian converts to live near the bungalow of the missionary. They would thus be out of touch with their group.

¹⁷*Ibid.*, 272.

satisfaction of the four primary or fundamental wishes. The old idea of individual salvation will not make the necessary provision; the group and its social organization must be taken into consideration. The outlook is not a gloomy one. "In the light of experience," says Ross,¹⁸ "it does not seem rash to anticipate that bullfight and cockfight, opium debauch and vinous 'spree,' every ghoulish orgy of religious fanaticism and every obscene or bloody rite in Asiatic temples, may be displaced in a generation or two by ball games and track meets, folk-dancing and symbolic pageants, if only in public supervised recreation centers all the children are bred to merry and wholesome plays."

Even though its adherents be numerically few, Christianity has exerted a considerable influence over the Ao Nagas through the disorganization of their traditional forms and the bringing about of new re-alignments. But it is seriously to be questioned if these changes, beneficial though they may be, have been brought about as efficiently as they might have been. It might also be added that the changes have not been as great as they might have been.

Familiarity with missionary attitudes and practices, which are all too characteristic, makes inevitable the conclusion that there is entirely too much negation, too much taboo, and too little that is positive. There is grave danger that Christianity, as presented to these people, comes to be little more than the adoption of another set of taboos, and taboo is no new element in the life of any group on a low cultural level. Under the old system the Nagas had to refrain from working in the fields on certain days, lest their god Lizaba curse the village with an epidemic or blight the rice crop; now they must refrain from work on the Christian Sabbath, lest Jehovah, the God of Israel, smite them for their wickedness. It would appear that the

¹⁸*Op. cit.*, 615.

results of research of the ethnologists and sociologists could be used to great advantage in directing the course of development of the backward groups of mankind in an orderly manner and thus avoid the baneful influences which have worked such havoc in so many instances. The Christian missionary occupies a unique position in relation to these groups in that he devotes himself whole-heartedly to their advancement, and his supporters in the civilized communities are interested in increasing his efficiency. Quite recently a poster was displayed in a church bearing these words: "One missionary plus one Ford equals three missionaries." If a mechanical contrivance can thus increase the usefulness of a missionary, may we not expect an even higher percentage of efficiency if he adopts some of the principles which have been formulated by the ethnologists and sociologists?



OUR LONDON correspondent writes: "As far as the external appearances go, London seems quite a gay city, as lively and as prosperous as New York. But in visiting friends I learn that behind the gait is hidden untold suffering of the people consequent upon the heavy sacrifices of the war. By careful observation I can see how poorly most people are dressed and how simple and unluxurious are their modes of living. Only "drinks" are plentiful and men, women and even children drink heavily as if trying to obtain momentary freedom from the intolerable burdens of existence."

THE ORGANIZATION of the "Veterans of the World War" is an interesting development. These inter-allied soldiers have a platform of several important points, chief of which is that as conditions permit, all the nations of the world shall "entirely disarm land, sea, and air forces, and destroy the implements of warfare." They also ask that all international agreements be openly announced, that territorial aggrandizement on the part of all nations be stopped and that an international court for the settling of international disputes be established and given full power.

SOCIOLOGY¹

THE FOUNDATIONS OF EDUCATION IN

By FREDERICK W. CLOW

Oshkosh State Normal, Oshkosh, Wisconsin

EVERYONE CONVERSANT with the situation knows that the above phrase expresses the idea of a few individuals but not a fact of educational practice or even a theory with any considerable following among educators in the past: not, provided sociology be taken in its strict sense as the body of social principles which began to come together near the beginning of the twentieth century and largely by the work of these five men: Lester F. Ward, Albion W. Small, F. H. Giddings, E. A. Ross, and C. H. Cooley.² Education in the United States could therefore be founded on sociology only by taking its chief characteristics from these five men, either directly from their own writings or indirectly from their pupils.³

But an event occurred at Chicago on the evening of December 28, 1922, which was, in the writer's opinion, the most concerted effort ever made to put education on a sociological foundation. That particular event was the meeting of the American Sociological Society, in a session held in the banquet room of the Auditorium Hotel and devoted to the above topic. The room was crowded and

¹Taken from the topic of the educational sociology section at the meeting of the American Sociological Society in Chicago in December, 1922.

²It is easy to find flaws in this list. Mention might also be demanded for Blackmar, Ellwood, Dealey, Gillin, Hayes, Gillette, Howard, Bogardus, and others. But if it be allowed that there was soon after the year 1900 a body of American sociological theory then these five names must stand in a class by themselves.

³It may be admitted that there is also a broader meaning of sociology, such, for example, as it has in the Dewey system of cataloguing books, but that is not assumed to be the meaning here.

most of those present seemed to be teachers. The program as printed was as follows:

Foundations of Education in Sociology. In charge of DAVID SNEDDEN, Professor of Educational Sociology, Columbia University.

"Sociology, a Basic Science to Education." DAVID SNEDDEN.

"Some Practical Applications of Sociology to Education." C. C. CERTAIN, Director of Language Education, Detroit Public Schools.

"Sociological Bases of Education for Culture." CHARLES C. PETERS, Professor of Educational Sociology, Ohio Wesleyan University

"School Controls as Training for the Larger Social Control." WALTER R. SMITH, Professor of Educational Sociology, University of Kansas.

Mr. Certain described the various groups and strata which exist in the school population, using the language of sociology—a performance which the writer had never heard before from any one not a professional sociologist. Dr. Snedden did not read his paper, saying that it could be read in full in the *Publications* of the Society; instead he spoke extemporaneously, after the other three, of the part of sociology in determining the curriculum of the school, and then threw the meeting open to impromptu discussion. The paper by Professor Peters was attacked as undemocratic: "What people want to learn in school is something by which they can make a living." But he came back with the reply that true culture includes making a living. Professor Smith elaborated slightly in reading his paper on discipline and received close attention, and in the discussion which followed he held his ground well, being aided by his sense of humor.

The discussion which followed was lively, prolonging the meeting to nearly three hours. At one time half a dozen men were on their feet at once desiring to speak. When a few started to leave the room the chairman inquired, "Shall we close now?" "No, go on!" came back from the audience. So he said, "If you have to go, go!

If you want to stay, stay!" and this announcement he repeated half an hour later. But the bulk of the audience stayed to the end.

What is the meaning of this meeting? (1) First of all, as it seems to this particular observer, the mere logic of the relation between education and sociology is finding recognition. Education, without limitation, is too broad a term to use in this connection, for some education is not social. But *teaching is always and everywhere a social process*. Learning, so far as it goes on in school, is mostly a social process. *The school is a social institution. Sociology is the science of social processes and institutions. Therefore the scientific basis of teaching and the school must be found in sociology*. Seeing this conclusion more or less clearly, the educators are ready to listen to the sociologists even though the latter do seem to be "up in the air." That audience in the Auditorium Hotel was ready to give close attention for three hours while sociological concepts and terms were being used to analyze the situations which confront a teacher.

(2) *There has been a rapid growth of educational sociology*. In 1908 Professor Suzzallo began to give a course by that name in Teachers College, Columbia University. Since then at least three others have appeared. How many courses in educational sociology are now being given in the universities, colleges, and normal schools is not known, because there has been no recent count of which the writer is aware. In 1914 Professor Gillette found that fourteen universities and colleges out of the seventy-six reporting had such a course. The committee on sociology in normal schools, gathering its latest data in 1917, found only eight schools out of one hundred and forty-six with such a course. It is known that many additions have since been made to these numbers. At least two of the Universities, Harvard and Chicago, do not have courses

by that title, and there has been protest against its acceptance in some other cases. But whether the name is ultimately to settle into unquestioned usage or not, its present vogue is an evidence of the help which education is seeking from sociology.

(3) *Other social vocations than teaching are looking toward sociology for guidance.* At the same time and in the same building with that meeting of the Sociological Society there was a meeting of the Association of Training Schools for Professional Social Work. Sociology is one of the studies in their curricula. The university schools of social work are closely allied with the departments of sociology; in at least two cases the head of the department of sociology is also the head of the school of social work. In fact away back in the infancy of sociology, a quarter of a century or more, those sociologists who sought practical work of some kind often found it in some form of social work. The late C. R. Henderson, of the University of Chicago, is typical of such. Then there is the labor problem which is as much sociological as it is economic. John Graham Brooks is typical of the sociologists who have made a life study of that subject, for thirty-two years ago he was the one man on the faculty of Harvard University who would be classified today as a sociologist. Then there is church work. Brooks' successor at Harvard was Edward Cummings who began the teaching of sociological theory there but later became a clergyman and took a pastorate. Sociology is now in the curricula of the more progressive of the theological seminaries. This paragraph might be extended to include law, politics, journalism, commerce, and still other vocations.

(4) *Sociology, the pure science, is getting into better shape to be applied practically.* At the Richmond meeting of the American Sociological Society, held in 1918, one of the papers voiced the need for a clearer formulation of

principles. Since then a thorough study has been made and published by Joseph T. Williams, of Drury College, of the educational ideas of six recent American sociologists. The largest single improvement has been the publication in 1920 of Ross's *Principles of Sociology*. In this book each principle is formally stated as such: sometimes it is even given as a maxim to be observed under certain conditions. Park and Burgess' *Introduction to the Science of Sociology*, published in 1921, is also a noteworthy contribution. There is still needed, however, a clear summary of what sociology is which can pass into common use and about which the thought of intelligent persons who are not sociologists can crystallize.

Practical application of sociology, whether in teaching or other social vocations, may be expected to react upon the pure science by assisting it to find itself. That Chicago meeting may, therefore, be regarded as a foreshadowing of greater attention to sociological theory in the near future, and also of wider application of that theory as a guide to all forms of social life.



THE NOTE recently sent by the Brazilian government to the governments of Argentina and Chile suggesting that representatives of the three meet to discuss disarmament and to agree upon some plan "to prevent an increase of military budgets," while temporarily parried by Argentina, while perhaps put forward at a time when Brazil has a slight military advantage over her neighbors, and while indicative of serious national rivalries in South America, nevertheless represents another step, even though a short one, toward the day when all the nations of the world can agree upon limitation of armaments if not on disarmament.

A STUDY OF PARENTAL INADEQUACY

MARY B. KELLOGG

*Instructor in Sociology and Supervisor of Social Case Work,
University of Southern California*

THIS STUDY has developed out of the experiences of the writer as as assistant supervisor of attendance in the Los Angeles City Schools.¹ She has had charge of a district on the East Side, composed mostly of immigrants and where the problems are many and complex. Many of the immigrants in this district have come seeking religious and civic freedom and are loath to observe laws not of their own making. There are, however, many native born people in the district who are employed at skilled and unskilled labor.

One section of the district is a newly populated one, where lots are cheap and persons can become landowners by paying ten dollars down. This fact has attracted many undesirable people; and the living conditions, moreover, are very unsatisfactory for rearing children. Many families are living in tents; the writer has called on people living in a piano box with a few blankets pinned up around it. Many families, consisting of father, mother, and three or four children, cook, eat, and sleep in one room with no partition whatever to give privacy.

The writer has handled about six hundred cases of girls who have been considered problems. Out of this number the first fifty cases in which home disturbances were clearly evident, are reported upon in this study of parental inadequacy.²

¹As a member of the Staff of the Department of Compulsory Education and Child Welfare, under the direction of Dr. E. J. Lickley.

²F. H. Giddings has defined sociology as a study of *human adequacy*. (*Studies in the Theory of Human Society*, 1922, ch. xvi.) This survey aims to throw light on methods of securing *parental adequacy* as a phase of the larger subject of human adequacy.

Table I discloses a part of the inadequacy status of the families and shows that 26 per cent of the homes studied have no father and 24 per cent have no mother. In either case the oldest girl is forced to assume parental responsibility. In the instance of the father's death, it follows that the mother must become the wage-earner and the child is

TABLE I

	<i>No.</i>	<i>Percent</i>
Father dead.....	13	26
Mother dead.....	12	24
Mother and father dead.....	5	10
Mother and father separated.....	6	12
Language barrier.....	3	6
Incorrigible child.....	3	10
Miscellaneous	6	12
	<hr/>	<hr/>
TOTAL	50	100

left to assume the mother's responsibilities in the home or to become the wage-earner. Another important fact is that the child is usually left without proper supervision. If a girl has no mother the father is seldom able to meet the problems which confront him regarding his daughter. If the father is dead and the mother has to work the girl is also left without supervision. When the father and mother are separated the situation is somewhat similar, for the child has only one parent and must assume some parental responsibility for the younger members of the family.

The Americanized child in the home of foreign-born parents brings about a strained relation in the home. The parents are unable to cope with the child's problems because these are brought about by modern American living conditions and the parents can often comprehend only "old country" ideas. Most of the foreigners represented in

this study are of a low cultural type. As the child is brought up in the American schools she soon finds herself living in two different atmospheres, that of her home and that of the school. Most of the foreign children are quick to adopt the American customs and styles because they wish to appear like native-born children.

TABLE II
RACES

	<i>No.</i>	<i>Percent</i>
American.....	20	40
Mexican.....	14	28
Russian.....	4	8
Jewish.....	4	8
Negro.....	3	6
Armenian.....	2	4
Chinese.....	1	2
French.....	1	2
Italian.....	1	2
TOTAL	50	100

The incorrigible child is one whose parents admit their failure in trying to control her. It is often the duty of an attendance officer to assist the mother in making a plan for the child whereby the mother may again gain control. A case may be cited of a girl whose mother had been in the hospital for eight years, during the time when the child needed her the most. The mother was of foreign birth and speaks little English. The child had been a disciplinary case ever since she entered school and had finally been suspended. She was mentally retarded just enough not to realize the dangers which may befall a girl of thirteen who stays out alone at night and repeatedly disobeys her parents. The child was much larger than her mother and was her own "boss." The school department was able to

assist the mother by placing the child in a school where she would have constant supervision by one capable of handling her.

It is a common fault of many Americans to blame all the crime and maladjustments upon the foreigners in this country. Table II shows that in a district composed mostly of foreign people, forty per cent of the maladjusted homes are those of American people. Although the native-born are themselves not a race, they are considered as such here to enable comparison with other races. The race having the next highest percentage of home disturbances is the Mexican, who, in this district, represent a low type and whose standard of morality is undeveloped. Common law marriage is prevalent. The men are sometimes immoral and many a little girl of twelve or fourteen years of age has been their victims. The Mexican families are usually large and the oldest girl frequently has to work or help care for the rest of the family. The Mexican girls mature physically much more rapidly than the American girl, but mentally they develop slowly. As a result, it is extremely difficult to keep Mexican girls between thirteen and sixteen in school. It is a simple matter for them to misrepresent their ages and hence many of them who are under age work until they can be located by the school department. However, the writer has met several Mexican fathers who have become very much concerned over their daughters and have showed appreciation of, and cooperation with, the efforts of the school in behalf of their children.

The Russians populate two distinct sections of the district. They do not send their children to school regularly for various reasons. In the first place, in the old country allegiance to the family and home was of primary importance. Individual welfare meant little in the face of loyalty to the family. There were no compulsory education laws in the old country and when they migrated to America

they settled down to do as they had been accustomed to do in Russia. If there was a big family washing to be done there was no question as to whether or not the child should go to school or do the washing—the washing was done. Another social factor which hinders the Russian girls from attending school regularly, is the fact that Russian families are usually very large and the mother is overburdened with work. She feels that she must keep the oldest girl out of school at least once or twice a week to help in the home. This race is not, however, without its creditable qualities. Their morality and family loyalty are both high; they are a hard working people. The girls seem to develop physically early in life and all too soon they feel out of place at school. The parents are often more opposed to the school law than the children, and keep the children out of school on slight pretexts.

There is a colony of Armenians who live huddled together in a very small area of the district. The greatest difficulty which the school department has with them is in trying to make the un-Americanized parents understand the American customs. Here again is a language barrier between parents and children which proves unfortunate. It is hard to keep the young girls in school because they become "boy struck" at an early age. Workers among the Armenian people say that single Armenian women are at a premium in America because they are so scarce. This makes it necessary for young girls between fourteen and sixteen years of age to marry men much older than themselves.

The Department of Compulsory Education and Child Welfare is doing a very constructive work as it has the opportunity of reaching the child before the other social agencies do. When a girl starts playing truant from school she is subjecting herself to many temptations, but if she is followed up immediately by an attendance officer, of-

tentimes she is returned to school before she gets into trouble. It does not take more than one or two visits to the home for a trained social worker to understand the conditions. The girl is usually a habitual truant before she takes any further steps downward. Seventy-two per cent of the fifty cases handled were adjusted outside of the Juvenile Court. The school department hesitates a long time before filing a petition against a girl and never does so until every other resource has been exhausted. Society as a whole has a very skeptical attitude toward the girl with a court record and is usually very reluctant to take her back again after she has been through the court. To those who know the methods used in the Juvenile Court, it is needless to say that it is the greatest stepping stone toward giving the girl a new attitude toward life and starting her in the right direction. It is with this in mind that the school department has felt the need and has asked the assistance of the court in solving some of its girl problems. Practically every girl who has been under the jurisdiction of the court has been made a better, stronger girl. In a number of cases the mothers have been unable to supervise their girls sufficiently and had it not been for the constant supervision of the probation officer, they would have been at the bottom of the downward path.

Table III discloses reasons for absences from school. In twelve instances it was discovered that the child was kept out to work (outside the home). This was practically always the result of a death in the family or of extreme poverty, and is perhaps the most important cause for absence from school. Disagreement in the home and wilful truancy stand next in importance. When there is friction in the home the child loses interest in the home and in her school work. She usually seeks comfort and pleasure in the material things of life and thus starts out on a dangerous trail. Another result of friction is an

early marriage on the part of the child. "Anything to get away from the home"—is her slogan. Wilful truants are usually the girls who are too lazy to get to school or who defy their parents and the school authorities because they do not want to go to school.

TABLE III
PRIMARY REASONS FOR ABSENCE FROM SCHOOL

	<i>No.</i>	<i>Percent</i>
Kept out to work (outside the home)---	12	24
Disagreement in home-----	10	20
Wilful truants -----	10	20
Kept out to care for home or children---	8	16
Incorrigible at school-----	5	10
Investigation made for other than truancy-----	4	8
Illness-----	1	2
TOTAL	50	100

A death in the family or extreme poverty sometimes results in the child having to care for the home or children while one or both parents go out to work. In order to meet this situation the schools have installed nurseries where the babies can be cared for while the children are in school. Schools in the poorer sections of the city are equipped with such nurseries, which are filled all the time.

Incorrigibility in school is not infrequent. Such cases are oftentimes handed over to the attendance officer as he has the power to carry the case into court if necessary.

Table IV shows significant facts. The steady increase in the number of cases from ten to fifteen years of age shows that the problem cases involving parental inadequacy lie with the adolescent girl. There are several reasons for this. First and most important is that adolescence brings to the girl an entirely new set of experiences and

thoughts. Her mind leaves her school books and dwells on her appearance, on romance, and on having a good time. These thoughts are perfectly natural ones for the adolescent girl, but if they are not curbed they are likely to send the child in the wrong direction. In the second place, the adolescent girl is often the oldest girl still at home. The others have married and departed. Thus it oftentimes befalls her either to go out to work, or to "keep the home fires burning" while one or the other parent works. Another factor which has already been mentioned is the rapid physical development of the girls between the ages of twelve and sixteen years of age. This makes them feel unhappy at school, especially if they are mentally retarded and in a grade with smaller children.

TABLE IV
AGES

<i>Age</i>	<i>No.</i>	<i>Percent</i>
8 years.....	1	2
9 years.....	0	0
10 years.....	5	10
11 years.....	2	4
12 years.....	7	14
13 years.....	9	18
14 years.....	11	22
15 years.....	15	30
	<hr/>	<hr/>
TOTAL	50	100

CONCLUSIONS

The fifty cases studied show that the broken down condition was in only one instance due to one factor alone. This case was a most extraordinary one and should bear little weight in the conclusions. It is therefore consistent to say that practically every case showed a number of factors which aided in breaking up the home.

There were usually both objective and subjective evidences of inadequate home conditions present in the majority of homes considered. The objective evidences were generally obvious but the subjective evidences always seemed to be present. In a great number of instances the subjective causes, which are difficult to determine, appeared to have brought about the objective evidences. Some evidences were more prominent than others. Death, chronic poverty, real or alleged, and shiftless, inefficient parents seem to be the most important factors in causing the maladjusted homes.

Any state of broken down condition in the home works a hardship on the children. The oldest minor is usually the one to suffer most because of the responsibility which is thrust upon her. First, she is deprived of her rightful educational opportunities either by prolonged absence or chronic truancy. Second, she is made a wage earner at a very early age, thus depriving her of her childhood; or, third, she is forced to mother the younger children when she herself is in desperate need of a mother. Fourth, she is deprived of supervision and guidance during the period in which she is rapidly developing physically, mentally, and morally. The wholesome impulses of life which a girl should cherish and hold precious are oftentimes poisoned because, at their early stage of development they are misused. This is one of the most disastrous results of an abnormal home.

In a district composed mostly of immigrants, forty per cent of the cases were of the native-born people. The immigrants are more excusable than are the native-born for living in maladjusted homes because they have had many barriers to overcome which the native Americans do not have. It would seem therefore that it behooves the American people to criticize the immigrant less and to improve their own social conditions more.

WOMEN IN CONFERENCE ON INDUSTRIAL PROBLEMS

By LUCILE EAVES

Director, Research Department, Women's Educational and Industrial Union, Boston

RECENTLY 326 delegates from 40 states—representatives of 99 National organizations—met in Washington for a "Women's Industrial Conference".¹ The discussions of this gathering were of peculiar interest to sociologists, as they afforded an opportunity to study in process of realization the readjustments in the economic relations of women which have been expected to result from their rapid gains in educational opportunities and political influence. If the present plan of holding these conferences each year is carried out, there will be fascinating opportunities to follow the interplay of conflicting ideas, and to study the reasons for the emergence of certain beliefs or policies as dominating forces in new syntheses which will take place from time to time as leaders of differing backgrounds and points of view and new social and economic conditions give emphasis to varying aspects of the needs of women employed in American industries.

Miss Mary Anderson, who had the chief responsibility for planning the Conference, won the right to represent working women through her own experiences as a wage-earner and through her position of leadership in the Women's Trade Union League. Former associates in Trade Union organizations contributed a large part of the program of her first Conference. This group was represented not only by the women who had struggled up from the ranks of the wage-earners, but also by leaders from social settlements who had mothered the organizations of

¹January 11-13, 1923

wage-earning women during their period of infancy. These representatives of groups of working women organized for their own protection gave occasional glimpses of the satisfaction with which they viewed their past achievements, but devoted themselves chiefly to impersonal presentations of the wrongs which remain to be righted with the assistance of the great army of women who might be reached through the Conference delegates. "We are not theorists," exclaimed Mrs. Raymond Robins, "we know that we cannot feed and clothe and house the children,—we cannot take them out of the factories into the schools,—we cannot warm our homes *on theories*. *We are realists*. We are weary of the haggling, the debates, the theories of the masters of the world in the face of suffering and cold and hunger. . . . At each election we intend to test the party in power by the facts of our human welfare. These simple, understandable facts will, I believe, be the determining factor in the vote of women."

Women supervisors or personnel officials of factories supplied a somewhat smaller share of the program than the speakers who have been active in organizations of wage-earning women, but they may make contributions of great value to future conferences. The rapid increase of this group of industrial executives during the last decade is one of the most encouraging tendencies of American economic development. A combination of the energy, inventiveness and organizing ability of American men, with the intelligent, humanitarian sympathies of the highly-trained American women, ought to make possible substantial progress towards a more satisfactory balancing of the opposing interests of industrial life. Women in daily contact with the necessity of production under sound economic conditions learn the difficulties which must be met by employers as well as the hardships suffered by employees. Sentimentality and extravagant demands for concessions ill

adapted to the realities of the industrial situation are superseded by patient and intelligent efforts to discover and remedy the causes of inefficiency and social maladjustments among the workers, and to understand the complex factors which must be successfully combined in order to make possible the survival or enlargement of the industrial establishments which they serve. Thus Miss Mary Gilson, who describes so delightfully her activities as Superintendent of the Employment and Service Department of the Joseph & Feiss Company, finds it necessary not only to develop ways of guaranteeing opportunities for promotion to persons who demonstrate their ability to direct with justice and efficiency the work of the factory, but also to discover and remedy bad home conditions which undermine the incentives for effort in excessive fatigue.

Conditions in American political life make it probable that the most gifted and highly trained women rarely will be enlisted or retained in government service, but the contributions to this Conference made by Dr. Sophonisba P. Breckinridge and Miss Mary Van Kleeck are typical of the services which such women may render. They, like Dr. R. A. Spaeth, the public health expert from Johns Hopkins University, bring the results of scholarly research for the guidance of leaders in closer touch with the masses of women whose organizations may command the respect of vote-seeking politicians. Less highly trained women often have boundless enthusiasm and long experience in the arts of enlisting the interest and co-operation of the rank and file of the organizations in which they frequently have held office, but they are lacking in breadth of view or capacity for constructive statesmanship. A woman who, at a moment's notice, can unravel the intricacies of our complex jurisprudence, or one who can add to the impassioned protests of interested or sympathetic groups, the breadth of view and sound constructive planning which

may result from long experience in the scientific investigation of industrial conditions, are indispensable to the success of these industrial conferences. By such assistance they may become milestones in a well-planned advance instead of degenerating into opportunities for futile protests about economic oppression or for airing the unsound theories of noisy factions.

Mr. Charles Cheney, representing the National Association of Manufacturers, presented an interpretation of "What Women Workers Mean to Industry," which aroused no enthusiasm but which never should be lost from the view of such a Conference. He stated bluntly, "Women mean to industry a supply of labor. . . . Men and women are not employed just because they are men or women but because for some of these reasons . . . it is advantageous to have them." He reminded the Conference that an employer's interpretation of the phrase, "Equal pay for work of equal value," may give a complex content to the word "value." Frequently it is influenced by length and regularity of service, versatility of industrial capacity, ability to dispense with assistance or to enter fully into the organized activities of the industrial plant, and willingness to accept discipline without resentment. It was inevitable that some of the bright women of the Conference should retaliate by pointing out the general disposition to make sex rather than individual classifications when supplying these tests of economic value.

A general desire for *the continuation and enlargement of the policy of special protective legislation* for both women and children was evident in the arguments of the speakers and the responses of the delegates. These women, many of whom are in immediate contact with the realities of our industrial life, were emphatic in the declaration that, whatever the possibilities of the future, present conditions demand the enactment and enforcement of laws which shall

limit the hours of work of women and establish minimum standards of just compensation. A mathematical turn was given to the discussion by the report of calculations which proved that, at the rate of progress by voluntary effort found in some states, over a century would pass before changes would be accomplished which are now necessary to satisfy the public sense of fair play and sound social policy.

The most potent arguments in support of this demand for special protective legislation were based on *the dangers to the family* which may result from the industrial employment of women. Then Dr. Spaeth pointed out that, whatever the degree of physical perfection attained by women, the exercise of the maternal functions inevitably must prove the handicap in industrial employment. His suggestion for the adoption of a task system in industry, the demands for shorter hours of work, for release from work on Saturday and for a period of rest before and after childbirth, all aimed primarily at the protection of mothers who are forced to seek gainful employment. The scathing condemnations of "sweated" or home work were also based on its tendency to destroy wholesome family life.

The Conference afforded an opportunity for *enlisting support for pending legislation*. Thus the efforts to obtain a Constitutional amendment which will make impossible future judicial annulment of laws expressing the desire of an overwhelming majority to give the children of the nation opportunities for the physical and mental development desirable for good citizenship, were reported by Miss Grace Abbott and Senator Medill McCormick. The present status of the controversy over the District of Columbia Minimum Wage Law was fully explained to delegates who were anxious about its effect on the minimum wage laws now doing good work in a number of states. Delegates to the Conference realized that the

battle is only half won when the laws are put on the statute books. They want better representation among officials charged with their enforcement.

The consumers of the products of industry, whose sympathy and voting strength must give force to the demands for the enactment and enforcement of protective legislation, were represented not only by the veteran leader of the Consumers' League, Mrs. Florence Kelley, but also by a large group from the Federated Women's Clubs. In the last analysis the chief aims of such a Conference are *the enlightenment about conditions in industry, the giving of explanations about what is desired by wage-earning women, and the arousing of sympathetic co-operation* in this larger group whose voting power may make possible the legislative and administrative measures desired.

Thus we see reflected in the deliberations of this Conference the varied forces which are determining the conditions under which eight and a half million industrial workers are making their contributions to the economic life of the United States. It is this struggle to create and appropriate the things necessary for wholesome daily living and vigorous racial survival which engrosses the major portion of human energy and intelligence, and the influence of the conditions under which the struggle is carried on permeates every phase of social and political life. At such a conference the sociologist may see real human history—the history of the struggle for a fuller realization by the masses of the possibilities of human life—in the making. The complex balancing of conflicting ideals, the sources and influence of personal leadership, the processes by which new conceptions of social justice find expression, are unrolled in a magnificent moving picture of human progress.

MAN'S MARGIN OF UNIQUENESS

By EMORY S. BOGARDUS
University of Southern California

While persons are far more alike than different, it is their differences which make them interesting and which constitute their margins of uniqueness. It has been estimated that the population of the earth could be multiplied forty times its present size before there would be the probability of the exact duplication of the fingerprints of any two persons. There may be mental differences equally astounding. Social reactions of human beings to similar stimuli are often diverse beyond measure, and specific behavior traits are remarkably unique.

The bases of this uniqueness are found in part in differences in heredity.¹ Because of the potential combinations of germplasm it is impossible for children even of the same parents to have the same hereditary start. Even twins vary widely, and so-called identical twins manifest inherited variations.

The origins of uniqueness are also found in the differences in human experiences and in the *number, variety, and quality of social contacts*.² It is impossible for two persons to have identical experiences, the same social contacts, and the same stimuli all the time or even most of the time. In parental reactions even to twins, for example, of the non-identical type, there are glaring variations in treatment. The sweet-tempered twin is at an advantage

¹See S. J. Holmes, *The Trend of the Race*, (Harcourt, Brace: 1921) ch. V; H. E. Walter, *Genetics*, (Macmillan, 1921) ch. III; Popenoe and Johnson, *Applied Eugenics* (Macmillan, 1920), chs. III-V.

²See Park and Burgess, *Introduction to the Science of Sociology* (Univ. of Chicago Press, 1921), ch. V; I. Edman, *Human Traits and their Significance* (Houghton, Mifflin, 1918), ch. IX.

over the fretful one, especially when the parents are themselves tired and ill-humored. Neither are so-called identical twins treated alike by parents, despite the desire of the latter to do so. One of the two receives attention prior to the other, and at least under slightly differing circumstances of sympathy, love, and fatigue.

The mental reactions of parents to children varying two, five, or ten years in age are diverse. When a child reaches the ten year age limit, his parents are older than when his older brother or sister was ten, and hence their viewpoints of life have changed, causing them unconsciously to respond differently to the needs of the younger child than to the same needs of the older one when he was at the ten year mark. Thus variation in treatment naturally produces different reactions on the part of the two children, and figures in the uniqueness of the personality of each.

But if parental treatment of children varies greatly, how much different also is play life and environment, the school life and environment, and other daily experiences of children—especially if they belong to different families, if they live in different parts of a city, or of the nation, if they are members of different races with dissimilar traditions and cultures. In consequence the developmental experiences of one person are at many points unlike those of every other person. Man's margin of uniqueness is thus partly the natural result of the wide range of possibilities in inheritance, in the unlimited variation in environmental stimuli, and in the incalculable interplay between all these factors.

In addition to these two bases of marginal uniqueness, another is found in man's personality itself, or in the product of hereditary and environmental interaction. In concentrating his attention painstakingly and persistently in some primary direction, man can master all that is known

along that line and fit himself to make new contributions to civilization. To the extent that he thus focalizes his psychic energy³ he may magnify his uniqueness among men. And if this focalization leads to its natural culmination in invention and leadership, then his uniqueness may become a matter of public recognition and even of historical record.

He who does something that no one else has achieved, who builds a new university, writes a new social law, creates a socially useful poem, gives her days in self sacrifice to training her children into coming useful citizens, or contributes his life to furthering the community spirit in his locality, has demonstrated his or her uniqueness. He who by concentrated effort reaches the point where he knows more about one thing than anyone else or who can do one thing that no one else can do is unique, and *ipso facto* a potential leader. He who leads in defying evil in politics, business, education, or religion is thereby unique.

Marginal uniqueness, if coupled with common sense, sound knowledge, and a social attitude, is basic to leadership. It is often the chief element in inscrutableness, a characteristic of leadership. When we say, of a leader that we do not see "how he does it," we are usually but unwittingly referring to his marginal uniqueness, a trait which gives everyone a natural leadership advantage.

Marginal uniqueness is the essence of individuality. Personality consists not only of reactions which are similar the world over, or sociality; but also, of reactions that are different, or individuality. Uniqueness of inherited traits combined with uniqueness of experience spells individuality. Thus every person builds up a point of view which is distinctly his own, which sets him off from his fellows, and which is the essence of originality.⁴

³L. F. Ward, *Pure Sociology*, (Macmillan, 1914), p. 36.

⁴See the chapters by the writer on "Invention and Leadership" in his *Essentials of Social Psychology*, (Univ. of Southern California Press, 1920).

Vocational guidance partially depends upon discovering the individual's margin of variation. When we describe a person as a round peg in a square hole, or as having missed his calling, we mean that he has ignored his margin of uniqueness. This margin gives every person a field of activity and development in which no one can compete with him. A cross section of it discloses what one can do that others cannot. In this non-competitive phase of personality there is unlimited room for self-expression, invention, and leadership.

Every normal individual,⁵ therefore, may be considered as possessing potential leadership qualities. Inasmuch, however, as others are also unique, every person is also under obligation to follow. Widespread uniqueness thus is not contradictory to widespread followership. A full recognition of the principle of marginal uniqueness would make one a leader in certain particulars and multiply his followership obligations in many other directions. With leadership and followership both multiplied in this way, democracy would make an immeasurable advance.

Uniqueness is not used here necessarily in the sense of genius. The genius, being one for whom nature and God have concentrated certain of his potentialities in the form, for example, of an artistic "gift," is a shining example of man's margin of uniqueness. In fact, the genius has attracted so much attention to his uniqueness that the quality is erroneously conceived as being withheld from all normal people. The principle of man's margin of uniqueness, however, applies vitally and widely to the common man whose inherited "variations," while not so spectacular as the mutations which the genius may represent in part, are sufficient in the interplay with complex social environments to produce exceptional results.

Marginal uniqueness is in no sense contrary to the idea

⁵Above the moron type in mentality.

of group priority.⁶ The group as existing prior to any individual colors his uniqueness but does not destroy it or wholly determine it. Groups themselves have unique characteristics and they tend to diversify as well as to standardize uniqueness.

Margins of uniqueness enrich democracy. It is in them that the hope of democracy may be found. The masses are not a common herd, all alike and drab in mental color, but are possessed of margins of uniqueness with surprising possibilities of contributing to group advance. By educating the people, their margins of uniqueness will become dynamic, social interactions will be characterized by many new stimuli, and group life will become colorful with unnumbered distinct hues of endeavor. Education will give a premium value to the margins of uniqueness of all the people and render democracy perhaps a thousand fold more dynamic than any other form of social control.

It is in marginal uniqueness that the chief sources of social stimuli are found. People do not stimulate each other by their likenesses so much as by their unlikenesses. Take away the margins of uniqueness and life will degenerate and progress die. Multiply and expand and enrich marginal uniqueness, and human life will throb with new vigor and power. But this giant of power will need to be harnessed by socialization, which however is another theme.

⁶"The Principle of Group Priority," by E. S. Bogardus, *Jour. of Applied Sociology*, VII: 84-87.

Book Notes

NON-VIOLENT COERCION. By CLARENCE M. CASE, University of Iowa. Century Co., 1923, pp. 423.

An important scientific contribution has been made to social psychology by Dr. Case. As the author states, there are three ways of resisting aggression and of accomplishing social ends, namely, persuasion, non-violent coercion, and violence. The second method, commonly known as passive resistance, is traced from its earliest historical beginnings in the teachings of Confucius, Buddha, the Stoics, Jesus, the Anabaptists, Mennonites, Quakers. Special attention is given to conscientious objectors, the strike, the industrial boycott, the nationalistic boycott, the Gandhi movement in India.

Throughout the book the author maintains sound historical, scientific, psychological, and sociological viewpoints. His analyses are keen and impartial; they throw new and significant light on the problems of social control. Non-violence is dogged by two mortal enemies, declares Professor Case, either to ebb away through discouragement and apathy, or to flare forth into self-destructive violence. The social importance of non-violent coercion "for the future is hard to estimate," because of implied cross currents, paradoxes, and uncertainties.

E. S. B.

HUMAN EFFICIENCY AND LEVELS OF INTELLIGENCE.

By H. H. GODDARD, Director, Bureau of Juvenile Research, Ohio. Princeton University Press, 1922, pp. vii+128.

The author in direct, simple style presents a theory of mental levels based on intelligence testing, which will be widely accepted. He does not make clear, however, that intelligence testing of an individual at the age of ten, fifteen, or thirty, distinguishes between inherited ability and the degree of social and mental training which the individual has received. He unduly subordinates feeling and emotion responses, social attitude responses, and activity responses to "intelligence" as it is determined by tests, and arrives at a system of education that would put the mass of helpless youth at the mercy of the few "intelligent," who are "superior" because of their ability to pass intelligence tests whether they have moral and social idealism, or not.

SOCIAL CHANGE. By W. F. OGBURN, Columbia University. B. W. Huebsch, Inc., 1922, pp. viii+365.

Professor Ogburn deals with such questions as these: the nature of social changes, why these occur, why certain conditions resist change. He develops a theory of material versus adaptive culture, showing how a material change such as a material invention is not met readily by appropriate adjustments in social organizations and customs, and consequently there is a never-ending need for social adjustments. The theory that material culture changes faster than adaptive culture and thus causes social problems is vitally important, but carries the implication that the material phases of life are primary in significance. The author makes an unusually worthy point in indicating that one of the most effective checks against errors is "an examination of the sources of one's prejudices;" and again, when he shows how it is not necessary to attempt to change culture as a whole, for by making the proper minor changes the larger ones may naturally follow.

E. S. B.

THE GOLDEN BOUGH. By J. G. FRAZER, Trinity College, Cambridge. Macmillan Company, 1922, pp. xiv+752.

It is amazing how successful the author has been in packing the main phases of the earlier twelve-volume edition of this theme into one handy book. The new one-volume edition is a distinct boon to the many students of primitive life. In this standard discussion of the origins of superstition, magic, taboo, folklore, animistic religion, the author has drawn a multitude of facts together from all primitive peoples in all parts of the world; has illustrated an excellent method of scholarship; and has made a fundamental contribution to anthropology and folklore.

E. S. B.

MARRIAGE AND DIVORCE LEGISLATION IN SWEDEN. By J. THORSTEN SELLIN. Minneapolis, 1922, pp. 148.

This survey shows that the old marriage code was loaded down with antiquated provisions. After several years of agitation a commission was appointed in 1909 to revise this law. After a thorough study a new law was passed in 1915 with a supplement in 1920 on the legal status of the wife. Under the old law the husband was the master but the new law is based on the conception of marriage as a "union between two free individuals with mutual duties to respect each other's needs and desires."

W. C. S.

THE FARMER AND HIS COMMUNITY. By DWIGHT SANDERSON, Professor of Rural Social Organization, Cornell University. Harcourt, Brace & Co., 1922, pp. viii+254.

A clear and readable statement of the place of the community in rural life. The language is untechnical yet the ideas are so accurately expressed that the book is made valuable to both the academic student and the practical worker. While, "it is not designed as a handbook for community organization," to use the words of the author, and hence "the problems and methods of community organization are discussed but incidentally," yet its chapters contain much data of practical suggestiveness to rural leaders. The author has succeeded admirably in his chief aim, namely "to establish a point of view with regard to the rural community as an essential unit for rural social organization;" and he has also produced a book that will be read by the rural people themselves. C. E. R.

A STUDY OF AMERICAN INTELLIGENCE. By C. C. BRIGHAM, Princeton University. Princeton University Press, 1923, pp. xxv+210.

Part I contains in seventy-one pages an unusually lucid statement of the nature and operation of army alpha and beta tests. Part II presents many tables and graphs based on the results of the army tests and develops the hypothesis that American intelligence is decreasing and that immigrant intelligence, especially of the non-Nordic races, is so low as to justify the exclusion of such immigrants. The hypothesis is not established, for the proof is wanting that "intelligence" as shown by the tests gets at *inherited* mental possibilities alone. These tests really measure the results of the stimulations arising out of social contacts and educational opportunities and lack of opportunities, as well as native intelligence.

JUDGING HUMAN CHARACTER. By H. L. HOLLINGWORTH, Barnard College. D. Appleton & Company, 1922, pp. xiii+268.

This book represents a move in the right direction and reports a series of character studies. It answers questions such as how far is character and worth revealed in photographs, by the personal interview, by handwriting, by letters of application, by testimonials. It stresses the importance of diagnosing temperament, moral, and social traits. The style is simple, and the method scientific.

THE MORALS OF THE MOVIE. By E. P. OBERHOLTZER, Ph. D.
The Penn Publishing Co., Philadelphia, 1922, pp. 251.

The author believes in motion pictures but is anxious to save them from their glaring and deep-seated evils. His experience of six years as a member of the Pennsylvania State Board of Censors has given him an unusually sane and balanced viewpoint. He analyzes the evils of the movie in clear and fearless terms and speaks words of wisdom which if followed by the motion picture promoters would enable them "to clean their own houses" without paying a Hays a fabulous salary. The employment of a Postmaster General is done partly to satisfy an aroused public sentiment and partly to gain the support of large political interests. The degenerative tendencies of a potentially fine social agency are illustrated by the movie's selling out to sexual and melodrama portrayals, and at the expense of children's morals and adults' attitudes to life. A sane censorship is needed to save this colossus among industries. The author is constructively wholesome and socially sound in his recommendations which if not heeded by the industry will be put sooner or later into effect by an aroused public opinion.

E. S. B.

THE KANSAS COURT OF INDUSTRIAL RELATIONS. By
J. H. BOWERS. A. C. McClurg & Co., 1922, pp. 133.

As a protagonist and yet with a strong desire to be fair-minded, Dr. Bowers offers a clear-cut description of the much talked about Kansas Industrial Court. The aim of the Court is manifestly just, namely, that of making the welfare of the public superior to the selfish will of either labor or capital; but the justice of its technique is not equally clear, namely, that of depriving the labor unionist of his "right to strike" without depriving the employer of his equally significant "right to discharge." The Court represents a movement toward a monopoly of power rather than toward a democratic dissemination of it.

IRRIGATION AND RELIGION. By EDMUND DE and MARY V.
BRUNNER. George H. Doran and Company, 1922, pp. 127.

In this survey of religious and social conditions in Stanislaus and Orange Counties of California, the authors have secured essential facts and presented them clearly, as bases for the development of new socio-religious activities. The illustrations are valuable additions.

THE POPULATION OF THE VALLEY OF TEOTIHUACAN:
Introduction, Synthesis and Conclusions. By MANUEL GAMIO,
Director of Anthropology, *Talleres Graficos de la Nación*,
Mexico, 1922, pp. xcvi.

This is in the nature of a digest of three large volumes. The object of this work has been to secure complete data regarding the physical, material, intellectual, cultural and economic conditions of the valley of Teotihuacan during the pre-hispanic, colonial and present-day periods, and then, on the basis of these facts, to suggest feasible and adequate means for improvement along physical, intellectual, social and economic lines. This document brings together a great fund of information about a certain area in Mexico and also shows some of the improvements actually put into operation through the efforts of the department of anthropology. W. C. S.

THE CHARITY ORGANIZATION MOVEMENT IN THE
UNITED STATES. By FRANK D. WATSON, Haverford Col-
lege. Macmillan Co., 1922, pp. x+560.

This volume constitutes a scholarly, historical study in American philanthropy, which in its field becomes at once a standard authority. The historical phases are preceded by an analysis of "functions," "principles," and "methods" and followed by a discussion of "tests of efficiency" "prejudices." The book closes with a chapter on the philosophy of Charity Organization. The author sees social case work as a permanent phenomenon, destined to grow in importance and furnish bases for making public opinion intelligent regarding social problems, for building programs of social reform and for creating a renovated social theory. E. S. B.

SOCIALISM AND CHARACTER. By HENRY STURT, University
of Wales. E. P. Dutton and Company, 1922, pp. 214.

The author skillfully describes the improved character status that would exist under socialism, but does not succeed in showing *how* character changes would take place, and how the worthy indirect effects of a new social organization could make over human nature before the quick-moving selfish phases of present human nature would capture and use to its own ends the new social organization for which so much is promised. E. S. B.

CIVIC EDUCATION. By DAVID SNEDDEN. World Book Company, 1922, pp. vii+333.

Dr. Snedden contributes another analytical investigation of the problems of social education in his latest book. As the title indicates, the central theme is devoted to that type of education which is designed to meet the needs for more and better citizenship training. The author states that the volume has been prepared for those teachers who are curious, inquisitive, inventive, and progressive. Those qualities are indeed necessary for those who would derive benefit from it since the text stimulates the cognitive processes to the utmost. Teachers will find most valuable the contributions contained in the chapter discussing the means and methods of civic education. There is a wealth of material here which considerably enhances the value of the whole book.

M. J. V.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF SOCIAL WORK. University of Chicago Press, 1922, pp. vi+522.

Among the more important articles in this storehouse of the experiences of social workers are: "Changing Fundamentals of Social Work" (Kelso), "The Family as a Factor in Social Evolution" (Todd), "The Place of the Local Community in Organized Society" (Lindeman), "The Effect of Modern Industry on Community Life" (Burns), "The Juvenile Court as a Constructive Social Agency" (Lundberg), "Racial Diversities and Social Progress" (Drachsler), "Standards for Teachers in Case Work" (Thurston), and "Development of International Case Work" (Hurlbutt). The volume maintains the standards of its predecessors throughout its 108 signed articles.

E. S. B.

PUBLIC RELIEF OF SICKNESS. By GERALD MORGAN. Macmillan, 1922, pp. 195.

The author shows that in the United States voluntary insurance is entirely inadequate for the masses and even many members of the middle classes. He advocates modified compulsory health insurance together with the establishment of health centers managed by officially appointed boards of directors and offering medical benefits of many varieties. The plan is to be commended in that it veers away somewhat from paternalism although it does not directly provide for the eradication of the causes of sickness and poverty. The strongest chapter is the last, on the establishment of health centers.

E. S. B.

THE SOCIAL PHILOSOPHY OF INSTINCT. By C. C. JOSEY, Dartmouth College. Macmillan Co., 1922, pp. 274.

With one swift gesture, Dr. Josey has placed himself at the head of the group of psychologists and social psychologists who have repudiated a complex theory of inherited instincts with all their social implications, such as McDougall painstakingly built up. He disavows an ancestral spirit psychology, a Divine psychology, a psychology of the species with its implications of inherited psychic tendencies, and rests his argument on "initial structure, its experience, physiological condition, and the presented stimuli." Considerable emphasis is placed on original *activity* (which is inherited) and on *social contacts*. So-called instincts and emotions are not determiners, but responses to and accompaniments of activity. The argument is novel, but not convincing, although full of hope to the educator who by "varying the conditions that confront the individual" pupil may develop him almost as he pleases.

E. S. B.

PROBLEMS IN AMERICAN DEMOCRACY. By T. R. WILLIAMSON, Smith College. D. C. Heath and Company, 1922, pp. xv+567.

In this handy and attractive book of fifty chapters the author presents a text book for high school work which begins with economic backgrounds and problems, discusses leading social problems, and closes with the problems of government. While the emphasis upon economic forces rather than *social contacts* as the main basis for understanding social problems will not be satisfactory to the social psychologist, the treatment as a whole is clear-cut and the topics are well chosen. A definite position against socialism is taken. The many questions, topics, and readings are valuable additions to each chapter.

E. S. B.

READINGS IN AMERICAN DEMOCRACY. By T. R. WILLIAMSON. D. C. Heath & Company, 1922, pp. xxiv+538.

In this source book, dedicated to Thomas Nixon Carver, and prepared to accompany the first thirty-eight chapters of the author's "*Problems in American Democracy*," 230 well chosen excerpts from original materials are given. The plan of using the same type for both editorial introductions and the selections works out splendidly.

E. S. B.

THE ANDAMAN ISLANDERS: A STUDY in Social Anthropology. By A. R. BROWN, Cambridge University Press, 1922, pp. xiv+504.

This study brings out the influence of isolation upon a group. These Negritoes have been isolated in their island home and have not been touched by other groups until quite recently, while others in the Malay Peninsula and in the Philippines have been greatly modified by contacts. The effect of isolation is further shown by the differences developed in the Great and Little Andamanese. Since the establishment of the Penal Colony by the Government of India, in 1858, great changes have taken place in customs and a decrease of population has come through the introduction of the diseases of civilization.

W. C. S.

THE EVOLUTION OF MAN. SIGMA XI Lectures, Yale University. Yale University Press, 1922, pp. x+202.

In these six lectures, four members of the faculty of Yale University, one from Harvard, and one from Princeton deal with the antiquity of man (Lull), his natural history (Ferris), the evolution of his nervous system (Parker), and of his intelligence (Angell), societal evolution (Keller), and with the trend of evolution in general (Conklin). With scientific caution and clarity of statement, the review of each of the six fields is made. In the main each lecture is a splendid summary of current scientific knowledge, although not all phases of certain of the topics are treated, for example, in the societal field, the limits of time and space, prevented the lecturer from analyzing the political, the ethical, or the religious evolution of man.

E. S. B.

THE MAKING OF CITIZENS. By J. G. HAMILTON and E. W. KNIGHT, University of North Carolina. A. C. McClurg & Company, 1922, pp. 146.

The authors rightly urge more attention to a citizenship training that will be democratic in its results, that will run through all the school years, and that will overcome the following four defects in American life: (1) ignorance of the fundamental principles of wholesome conduct and social attitudes; (2) indifference and indolence in civic matters; (3) an inability to distinguish the true from the false in statement of fact or in reasoning; and (4) the lack of a social and civic consciousness.

Literature Notes

Labor, Preferred. The industrial situation can never be improved as long as the strike and lock-out systems prevail. Only when each side is willing to forego some of its rights and cooperate with the other in the pursuit of justice, will relief be obtained. E. E. Prussing, *World's Work*, Feb. 1923, 417-421.

The Development of Anti-Japanese Agitation in the United States.

The responsibility for the unfriendly relations between the Japanese and the people of the United States is largely American. Many acts of the United States, discriminating against her Japanese immigrants, have been unjustifiable. Raymond L. Buell, *Political Science Quarterly*, Dec. 1922, 605-638.

Social Backgrounds in Sex Hygiene. The sort of sex education which is needed by the working girls and foreigners is not so much instruction along the physiological aspects of the question as knowledge of the means of leading a happy successful married life, embodying the beauty, harmony, and good-will which are requisite to it. Eleanor R. Weinbridge, *Jour. of Social Hygiene*, Feb. 1923, 65-76.

The Present Condition of University and Social Settlements in Great Britain. The most important work which the settlements in England have to do today is to organize and develop neighborhood spirit. The growth of a community consciousness and of a feeling of social responsibility are the surest foundations of a new order. W. Mabane, *Sociological Review*, Jan. 1923, 29-34.

Possible Effects of Germinal Change upon the Progress and Decay of Civilization. There is no evidence that the progress or decline of civilization is dependent upon germinal changes, although this factor has a certain influence. A selection in the right direction may bring about the presence of superior mental qualities and a consequent progress in civilization. A. M. Carr-Saunders, *Eugenics Review*, Jan. 1923, 246-257.

Family Desertion and Non-Support. Since desertion is a result of broken family life the proper place for preventive work is with the marriage laws. Only improved family life will solve the desertion and divorce problems. Howard S. Patterson, *Jour. of Delinquency*, Nov. 1922, 299-331.

The Influence of Race in History and Politics. Notwithstanding Dr. McDougall's contentions to the contrary, it does not seem evident that there are certain inherited racial characteristics which tend to show themselves in the history and organization of nations. G. C. Field, *The Hibbert Journal*, Jan. 1923, 287-300.

Contributions of Sociology to Secondary Education. Perhaps the most important contribution of sociology to secondary education is in giving the student a sense of the interdependence of all members and parts of society. It emphasizes the coherence and unity of the group, developing the social point of view, a sympathetic imagination, and a spirit of cooperation. E. C. Hayes, *Amer. Jour. of Sociology*, Jan. 1923, 419-435.

The American Parent and the Child. The importance of the home in moulding the character of people cannot be over-emphasized. The level of our American civilization cannot be appreciably raised until the American parent contributes a larger degree of moral and spiritual guidance to the development of the child than he does at present. R. M. Jones, *Bookman*, Feb. 1923, 673-679.

The Lure of the Stunt. A depressing factor today is the extreme susceptibility of people to stunts. The spectacular lures them. Thus the successful leader is the one who can win the applause of the people by performing stunts for them. One of the first essentials in a democracy is an educational system which will make people thoughtful, discriminating, and "stunt-proof." Reynell J. Wieford, *Nineteenth Century*, Jan. 1923, 148-155.

Some Contributions to the History of Sociology. In studying the history of sociology we are interested in the degree to which social sciences have worked out a reliable method of interpreting human experiences. We find that there is a need of unity in the study of the subject rather than the old division among the various social sciences which existed during the nineteenth century. Albion W. Small, *Amer. Journal of Sociology*, Jan. 1923, 385-418.

Contributions of American Social Agencies to Social Progress and Democracy. American private social agencies have made four noteworthy contributions to social progress and the achievement of democracy: (1) they are social explorers—unearthing evils which must be removed, (2) they are powerful in formulating public opinion, (3) they are responsible for an enormous amount of social legislation, (4) they serve as free lances, standard bearers, and the “eternal opposition.” Frank D. Watson, *Jour. of Social Forces*, Jan. 1923, 87-90.

The Juvenile Court and Public Welfare. The Juvenile Court was created to protect the child. One of its best aims is to preserve the home. An improved probation system and an increased jurisdiction over home conditions are necessary if the court is to meet some of its most difficult problems, such as: proper safeguards for marriage, recreation, wages, religious and moral training, physical and mental welfare. James H. Ricks, *Jour. of Social Forces*, Jan. 1923, 118-123.

Back to Africa. Great credit is due the American Negroes that they have not rallied to the support of Marcus Garvey, who is the product of white oppression and contempt. The solution of the Negro's problem will not come through armed resistance and strained relations with the white people. The races of the earth must live together in cultural sympathy, spiritual tolerance, and human freedom. W. E. B. DuBois, *Century*, Feb. 1923, 539-548.

The Real Revolt against Civilization. The revolt of non-white people against Western civilization is inspired not so much by hatred of the white man's power as by an utter disbelief in the white man's philosophy of life. The latter has been shaped by our mechanical industrial system, and the result is a sordid emphasis on large-scale production, efficiency, and standardization which are intolerable to the Eastern soul. N. Pfeffer, *Century*, Feb. 1923, 559-571.

A League of Nations or a League of Governments? The League of Nations cannot be a success as long as it is simply a league of governments and statesmen. In order to be worthy of the name, it must be a league of the souls of the nations. The governments have not the task of making a league among themselves, but of making a league of the people behind them. L. P. Jacks, *Atlantic Monthly*, Feb. 1923, 161-171.

Community Organization for Rural Social Work. A fundamental question is whether it is more important to get immediate results in a given project or kind of work, or to incite an interest in the community so that it will perceive and tackle its own problems, and develop social attitudes which will inspire progressing ideals. If this latter be the objective, then the permanent success of social work will be directly dependent upon the degree of community organization. Dwight Sanderson, *Jour. of Social Forces*, Jan, 1923, 156-161.

Concept of Unselfish Service. Unselfish service is that behavior which is habitually performed for the good of the whole group without thought of personal gain. It is synonymous with socialized behavior. The spread of this attitude towards life is to be based on habit formation in the early years of life. The justification for the acceptance of the principle of unselfish service is the fact that it is accompanied by an expansion of personality and an increased helpfulness and usefulness of the individual. E. S. Bogardus, *Jour. of Social Forces*, Jan. 1923, 100-102.

State Program for Mental Hygiene. Although much has been done to fight cholera, tuberculosis, small pox, and similar enemies to the welfare of mankind, very little effort has been made to prevent and remedy mental diseases and deficiency, which are responsible for much of the delinquency, dependency, and criminality in society. There should be a state program for the supervision of this problem, including means for preventive treatment of children with tendencies toward mental diseases, and a remedial treatment for adult criminals, for whose criminality mental weakness is responsible. V. V. Anderson, *Jour. of Social Forces*, Jan. 1923, 92-100.

Community Organization in Relation to Social Change. Custom is one of the strongest factors preventing change or community progress. The binding force of habitual reactions and attitudes is made even stronger by the sentiments and feelings which grow up around such customs. The community leader must take advantage of crises in the community life in order to advance new ideas and bring social change. This requires patient and long-continued effort and a sharp look-out for the arising of situations which will permit of changing public opinion. Jesse F. Steiner, *Jour. of Social Forces*, Jan. 1923, 102-108.

Round Table Notes

A MAN's character is his actual behavior, when all of his conduct is considered. Hollingworth, *Judging Human Character*, p. 3.

It is thought that the most effective check against error is an examination of the sources of one's own prejudices. Ogburn, *Social Change*, p. 7.

CIVILIZATION is the result of accumulations of social inheritance, and the future progress of society must depend largely upon this capacity of profiting by the experiences of former generations. A. G. Keller, in *The Evolution of Man*, p. 158.

FICTION used to be, and is yet, carefully chosen for the youth of properly brought up families. Wherefore, then, should we not have a care as to the choice of their motion pictures? Oberholtzer, *The Morals of the Movie*, p. 91.

WE IN the East have long been suffering humiliation at the hands of the West. It is enormously difficult for us, either to cultivate or express any love for Western races—especially as it may have the appearance of snobbishness or prudence. Rabindranath Tagore, *Living Age*, Feb. 10, 1923, p. 347.

NO COMMUNITY can permanently succeed whose people associate in it merely for the advantages which they may gain. There must be a genuine willingness to give as well as to receive, a real desire to do one's share for the common life. Human association cannot succeed on a basis of organized selfishness. Dwight Sanderson, *The Farmer and His Community*, p. 237.

IN THE war-after-the next the two belligerents almost simultaneously will launch over the enemy territory a huge fleet of aeroplanes dropping containers of poison gas. After having done a workmanlike job, each fleet will return home to find its people blotted out. The crews of the air fleets will be the sole survivors of the first offensive. Thereafter they will never complain of lack of elbow room in their own country. E. A. Ross in Preface of *Non-violent Coercion*, by C. M. Case.